



# Christianity and Crisis

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## Is There a Conspiracy of Silence on German Anti-Nazi Resistance?

WHY is it difficult to get to the American public any adequate picture of the nature, amount and importance of German resistance to Nazism?

Writers of note who have given weeks of painstaking effort to securing the facts in Germany, report they find themselves blocked in getting it to the public.

The ample evidence about the activities of Karl Goerdler, former Leipzig Mayor and leader of the plot against Hitler, is available. Why has so little been told the American people about him? Do Americans generally have any idea that the July 20th, 1944, attempt was the fourth made by the same determined group of courageous anti-Hitlerites? If not, why not?

How does one explain such a fact as the following? Prior to the end of censoring—of the voluntary sort—chaplains who wrote of the evidences they found of church resistance had their accounts blue-penciled at Washington so that none of that sort of news could be released.

How many Americans have heard of the testimony of Countess Fraya von Moltke, widow of the Silesian nobleman who worked with Goerdler in the anti-Hitler coup? She had revealed that the resistance group met regularly at her estate and included Catholic and Protestant leaders. Supported by concurrent testimony of Dr. Hans Schoenfeld of the World Council staff, she tells of the effective intervention which saved the lives of a million Russian prisoners of war.

Most disturbing of all is the fact that it has been reliably stated by an officer of the American Army, assigned to secure evidences of church resistance in Germany, that he was later ordered to destroy the evidence he had secured.

Whatever may be the explanation, the simple fact is that few Americans have any adequate notion of the truth about the brave minority in Germany who risked their lives to stand by their convictions; nor, apparently, have our fellow citizens been given any understanding concerning the numbers who were

killed because of this kind of opposition to the cruel and ruthless Nazi machine.

In the last issue of *Christendom* the Bishop of Chichester tells at length of his conversations in Sweden with the late Dietrich Bonhoeffer in which the exact details of the move against Hitler were made known to him. There are those of us who recall that when Bonhoeffer was in America shortly before the outbreak of war, he told trusted friends of the extensive anti-Nazi organization already perfected but doomed to defeat as the event proved. Secular magazines declined to publish the Bishop's account of his advance knowledge of the plot.

This is not the time to write the full story. The full facts are not yet in. But when so much is being said and written about the supposedly "universal" guilt of the German people, it devolves upon Christians who care about the truth to see that the noblest characters contemporary Germany produced are not hidden from posterity.

It is worth remembering that, as Dr. Bell intimates, the leaders of the movement to depose Hitler and surrender Germany to the Allies were rebuffed by both England and America in every attempt made to secure some help, or at least some indication of official recognition. Why?

It is also worth remembering that the opposition of the Confessional churchmen to Hitler was on issues far wider than the legal rights of synods and church institutions. Niemoeller was first removed from his pulpit for an article which he wrote for the magazine called *Junge Kirche* in 1933, attacking the Nazi persecution of the Jews. He fought the chief doctrine of the totalitarians, viz., that there is no authority higher than the political state. The evidence shows that Confessional churchmen in general refused to pray for a German victory and thus infuriated the dominant political groups.

It is interesting to note that even when such an expert on Germany as DeWitt Clinton Poole, of the State Department, calls for the permanent dismemberment of Germany politically, he accompanies his statements with warm appreciation of the sort of

personal resistance he found among many groups, notably Christians, in Germany.

The promise made to the German people that religious liberty would be respected by the United Nations is not, in their view, being kept. Why? Few more tragic documents have come out of post-war Germany than the appeal of aged Bishop Wurm, who asks whether the conquerors are yielding to the very evils which they set out to conquer.

It seems a curious thing that many of those who devoted their time and strength for years prior to the outbreak of war in the attempt to show Americans the real menace of Nazism and the nature of Hitlerism, should now have to devote their efforts to retarding the tendency to adopt Hitlerite patterns of thought in reverse here in the United States.

One of the tasks to which they must devote themselves is to break this conspiracy of silence which reflects no credit on America's love of facts and which dishonors some of the bravest men who have recently joined the great army of Christian martyrs.

H. S. L.

## Editorial Notes

President Truman's decision to conserve wheat in America for the sake of starving Europe (involving for the moment no greater sacrifice than making our bread more healthy by darkening it) is a long overdue recognition of the moral peril in which this wealthy and well-fed nation stands amidst a world threatened with starvation. The constant pressure upon the President from church and relief organizations undoubtedly led to the change of course taken by an administration, which has been, hitherto, reluctant to recognize our full responsibilities.

It must be observed, however, that food packages to enemy countries are not yet permitted, despite the constant appeals to the administration from church and other relief organizations. Nor is it yet possible to send ordinary mail. The dislocation of transportation systems in enemy nations was great. But nine months have passed since capitulation. If we were not callous about the spiritual, as well as physical, distress of our former enemies we would have restored mail communication before this time. There is, in other words, no reason for abating our efforts in the interest of justice to our former foes.

Though the church has, on the whole, proved itself to have a more sensitive conscience on these issues than the general national community, it is of course not immune to the faulty perspectives which arise in a very wealthy and very remote nation. A little while ago the conscience of church people was

momentarily lulled by the report of a committee, which had visited Germany, assuring us that the American army would maintain a 1500 calory per day diet in our zone. Neither the committee nor those who were influenced by the report recognized that this is a starvation diet, and that physical labor is quite impossible without more food. Thus the realities are obscured rather than illumined by these scientific symbols. They become meaningful only if the 1500 per day calories are compared with the average of 3300 per day per person diet which America consumes.

The first meeting of the United Nations Assembly has been, on the whole, encouraging. Issues have been brought into the open and frankly discussed. The Assembly has proved the possibility of bridging some chasms between Russia and the West. The Russians have revealed one characteristic which is bound to prove very vexatious. They are constitutionally self-righteous. If the question of their relation to Iran is being discussed they are shocked to find that anyone should impugn their political rectitude. But they in turn insist upon an investigation of the relation of Britain to Indonesia on the assumption that they are the protectors of colonial peoples. We think nevertheless that the Assembly should have permitted, rather than rejected, the investigation. If there is nothing to hide in the relation of the Western powers to Indonesia we should have let the investigation prove that point. By rejecting the Russian demand we have increased the cynicism which these international issues are bound to be considered by many critics. If the West is critical only of relations in the Russian zone and Russia only of those in the West, we prove thereby that we have not yet established an instrument of impartiality which bridges the gap between Russia and the West. For the moment we have gained only a parliamentary, rather than military, expression of the conflict between Russia and the West.

The demand that we should denounce the use of the atomic bomb completely is being pressed from many quarters. We doubt whether such a renunciation is politically possible, and we are not certain that it is morally desirable, because it might encourage other nations to use the bomb, by assuring them immunity against reprisals. We might, however, engage in a more moderate form of renunciation which would be politically feasible. Why do we not make a solemn covenant that we will never use the bomb first? We are unable within terms of our Constitution to engage in surprise attacks upon other

nations because only Congress has the right to declare war. We would therefore lose no advantage which could be had without tearing our whole Constitution to threads. But the world is not certain

that it can trust our constitutional restraints. If we reinforced this restraint by a solemn promise we might contribute a great deal to the psychological disarmament of the nations.  
R. N.

## Christian Repentance in Germany

PASTOR VON BODELSCHWINGH\*

**W**HAT has God to teach us through the events of the past weeks? Deeply moved and shaken, many ask this question. Nobody who wants to be an earnest Christian can pass it by. Let us look at it in the light of the Gospel, for only through the word of God do we receive guidance even through the darkest valleys of earthly history.

Together with our people we are under God's judgment. This judgment destroys the pride of men. They thought the time of the superman had come. They trusted in their strength alone. Though they still asked the Lord for His blessing, they forgot that He can only bless those who will also alter themselves to be punished by His spirit. So arbitrariness replaced right, and lies honesty. So happened that which in the first chapter of the Epistle to the Romans is said of the people who hold the truth in unrighteousness: "Professing themselves to be wise, they become fools." Foolishness it was to try to undermine the German people's faith which for more than 1,000 years through the message of the Bible had been their source of seriousness and joy, strength and discipline. Folly it was to believe that one could fight against the whole world, and at the same time against the living Christ. When five years ago the fight against the Cross began in public, the war was in truth already lost. For now all respect for life created by God and belonging to him disappeared. The German people's shield of honor kept clean by brave and chivalrous fighting men became so stained by deeds of relentless force that we are now abandoned to the contempt of all nations.

I am not speaking of this painful development only now after the ban on free speech has been lifted, but I have talked throughout the past years to responsible men of the Party and of the State in the same sense, with the greatest determination and in all seriousness. I did not talk in my own name only, but also in the name of evangelical Christendom, and I strongly emphasized that such warnings were not voiced because I feared for the Church, rather that outward pressure could only strengthen it—as the victory belonged to Christ. It was much more out of fear for the future of our country, which on that path was hopelessly heading towards disaster. For,

as I pointed out, God was not to be mocked, and the history of the world would always be its judgment. But when the Word was not heard in more than one place mere contradictory opinion became positive opposition in accordance with the injunction, "One must obey God rather than man." And this despite the obvious danger to freedom and life itself.

But just those amongst us who had the opportunity of such talks will say with the apostle Paul: "Yet we are not hereby justified." Should not our testimony have been still more courageous, still stronger?

Have we not in the eyes of the mighty of the earth become unworthy of our faith on account of those who shared our beliefs and yet could not stand together with us, so that the evangelical Church lacked unity of will and action? Have we not much too often forgotten the biblical commandment that first of all we should do supplications for all that are in authority? And should not this prayer have been much more fervent and faithful? These questions make us deeply ashamed, and, therefore, we cannot and we will not withdraw from the responsibility for the guilt and fate of our nation. We also do not want to excuse ourselves by pointing out that we did not know of all that happened behind the barbed wire of the camps or in Poland and Russia. These crimes are the deeds of Germans, for the results of which we have to accept responsibility too. For as God visits the iniquities of the fathers upon the children unto the third and fourth generation, so He lays the guilt upon a whole nation for what its rulers have done or commanded. Many pages of the Bible teach us this lesson. Therefore, let us bow under God's judgment not accusing others, but beginning with ourselves by turning wholeheartedly to Him Who can transform the severest punishment into a blessing.

It is because we believe in the God of this great transformation, that we are not despondent and in despair. We certainly mourn for what we have lost. Not only for the flower of our nation which has been killed in action; not only for our towns which are in ashes and ruins; not for the modest prosperity of our nation which has turned into most bitter poverty, so that famine is threatening us. We also mourn for many a hopeful beginning which had been made towards leading our nation to a new life in home and family and to social peace. We have been thrown back for decades to the status of a colonial people which in a small way is capable of administration,

\* This significant expression of Christian faith and contrition in Germany was written by Pastor Von Bodelschwingh to his congregation. Pastor Von Bodelschwingh was the head of the most renowned Christian charity center in Germany, the famous *Bethel Bei Bielefeld*. He also became the Bishop of German Protestant Churches after the Confessional Synod had succeeded in displacing the Hitler-appointed Bishop Mueller. He successfully resisted the Nazi efforts to destroy cripples and incurables in his great institution.



but not of self-rule. When in large areas of our country the pressure on our Church, which for twelve years has prevented its word and work, has ceased, that is something to be grateful for.

But the Church must never forget that it will have to serve a completely impoverished generation burdened with a thousand disappointments and bitter-nesses and faced with a hard struggle for a miserable existence. Therefore, also in the Church we will have to subsist upon very small means. It will not be possible within a measurable space of time to rebuild our spacious churches which war has destroyed. Many town congregations will only be able to gather in simple halls. Simplicity and dignity must create a new architectural style. All who are serving the Church will lose the freedom from material needs which they have possessed until now. Only those will be wanted who follow the example of Christ and His disciples and willingly accept poverty.

However, all this which looks like loss, can become gain to us. Any form of worldly security is a serious danger to the Church of Christ. All that puts it completely on the way of faith is a wholesome gift. The less material means, the more genuine love. The more insurmountable difficulties that turn up, the more manly and childlike will grow at the same time our trust in God Who still today performs miracles. When after the turmoil of battle or the solitude of imprisonment our men come home, they must not find a tired and grumbling Church, but a group of Christ's men and women disciples, small as it may be, who have perceived something of His spirit and who, therefore, are as dying and behold they live, and as poor, yet making many rich. Now more than ever we can say with Martin Luther: "The true treasure of the Church is the most holy Gospel of the glory and grace of God."

Those who preach the Gospel in word and deed carry a great responsibility. Again we are faced with the task of reconstruction of the evangelical Church. As nobody knows what the future frontiers of Germany will be, many questions of organization have to be shelved. This is all to the good for thereby we are saved from beginning to build the house from the roof, as in 1933. We can only think of a provisional order and administration in the more or less destroyed Church provinces. In this task we cannot advance without church-discipline. At some places those who got their office through might and an administration hostile to the Church, will have to give it up. Others who were displaced will return. But in neither case must the thought of vengeance nor reward be decisive. Otherwise, decisions which have to be of the spirit would become the plaything of ecclesiastical parties and thus be falsified. Nor would this be a wholesome development if each group started pressing for the introduction of its program and burdening the others with his own

ideas. Even if it be a question of theologically important and ecclesiastically weighty problems, their solution will have to wait as those problems are far removed from what the simple members of the congregation under the distress of the times want to receive in power and consolation from word and sacrament. Let us pray for wisdom and discipline so that we thoroughly denounce what has so often been a deadly peril to the Church: everyone turning his own way.

For this there is neither justification nor time, for there are great tasks awaiting us. How are we to organize the religious instruction of children of all age-groups? How do we get to train the people for this catechetical service? How are we to rebuild the work among young men and young women? How far can we go back to the old forms, how far have we got to walk new ways? What are we to do in order first to understand and then to make fruitful for our congregations that which those men who return from the war bring back of suffering and experience and longing? How do we find room in the Church, in the midst of poverty and need, to remain obedient to the missionary call of Jesus? How can the work of the Inner Mission of the Church awake to new life so that young people may find home and work in it? How will the Inner Mission grow deeper into the Church and farther into the nation in order that it might, without giving up its foundations, fill the many gaps which have come about now on account of other organizations ceasing to exist? How are we to use the press in order to testify to Christ and to bring back His word once more into the homes? How can we give to the curates and young pastors, who throughout the war years were kept back from all spiritual work, time and quietness for new inner preparation for their ministry? Each one of these questions is joy and temptation at one and the same time. Joy, because in German lands there is once more room for the spreading of the Gospel. Temptation, lest we might all too easily fall into the danger of putting our trust in earthly powers and prefer might instead of service. But only a Church earnestly serving has the promise of its Lord. Therefore, what is needed is not so much quick decision as the acquiring of a common attitude. Wherever new men and women gather together in the different realms of the Church's work in order to talk about the new start of their service, there they should first of all collect themselves quietly under God's word, bring the past under His forgiveness and then put the future in His light. Thus bridges of truth and love could be built over many trenches which have so far separated us. Clarity and unanimity might be granted concerning the next steps to be taken. In this we do need the co-operation and the intercessions of each single member of the congregation. At the most hidden place the smallest acts of service may render holy deeds. Where heavy bur-

dens are being carried in obedience, where the doors of love are being opened to the nearest neighbor, where a heart quickened through Jesus' word passes on a tiny drop only from the sea of consolation and strength, there flow out of such blessed springs streams of living water into Church and nation.

For Christ liveth and reigneth, and into all the darkness of these days there shineth the sun of His mercy. For this reason let there be written over what we learn under the judgments of God and over what we begin in the power of the spirit the text taken from today's Epistle: "Finally, brethren, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

## Who Am I?

*This poem was written in the summer of 1944 in a prison cell at Berlin-Tegel. The translation is by MR. I. B. LEISHMAN.*

Who am I? They often tell me  
I stepped from my cell's confinement  
Calmly, cheerfully, firmly,  
Like a squire from his country-house.  
Who am I? They often tell me  
I used to speak to my warders  
Freely and friendly and clearly,  
As though it were mine to command.  
Who am I? They also tell me  
I bore the days of misfortune  
Equally, smilingly, proudly,  
Like one accustomed to win.

Am I then really all that which other men tell of?  
Or am I only what I myself know of myself?  
Restless and longing and sick, like a bird in a cage,  
Struggling for breath, as though hands were compressing my throat,  
Yearning for colors, for flowers, for the voices of birds,  
Thirsting for words of kindness, for neighborliness,  
Tossing in expectation of great events,  
Powerlessly trembling for friends at an infinite distance,  
Weary and empty at praying, at thinking, at making,  
Faint, and ready to say farewell to it all?

Who am I? This or the other?  
Am I one person today and tomorrow another?  
Am I both at once? A hypocrite before others,  
And before myself a contemptibly woebegone weakling?  
Or is something within me still like a beaten army,  
Fleeing in disorder from victory already achieved?

Who am I? They mock me, these lonely questions of mine.  
Whoever I am, Thou knowest, O God, I am Thine!  
DIETRICH BONHOEFFER (1906-45).

## World Community and World Government

REINHOLD NIEBUHR

ANOTHER petition has gone to the President, signed by a thousand distinguished people, asking our government to take the initiative in calling a constitutional convention for the creation of a world government. There were not many Christian leaders among the signatories to this petition, which gives one reason to hope that the Christian churches of America are beginning to realize that there is a difference between secular utopianism and the imperatives of the Christian gospel.

A Christian knows, or ought to know, that an adequate Christian political ethic is not established merely by conceiving the most ideal possible solution for a political problem. He must, in all humility, deal with the realities of human nature, as well as the ideal possibilities. He must know that the intransigent elements in every historic situation are derived not merely from the sin of Russia or some other nation, or from the stupidity of statesmen, but from the difficulty which all of us find in conforming our actions to our highest ideals. It is very difficult to establish peaceful and just human communities, because the collective behavior of mankind is even more egoistic than individual behavior; our job is therefore to establish a tolerable community within the limits set by man's recalcitrance.

The problem of international relations in the present day is that we have minimal bases for an international community and we must extend them; but we cannot create a world government without more communal bases than we now possess. Our modern utopians are under the illusion that governments create community. The fact is that governments presuppose community and in turn perfect it; but they cannot create it. Communities are created by more organic processes than the fiat of a constitution. They rest upon mutual trust and other forces of cohesion. National communities possess various forces of cohesion such as a common language and culture, common traditions and common concepts of law and morals. The international community lacks all these forms of cohesion. It has only a certain degree of mutual economic dependence, a certain measure of religious and moral sense of obligation transcending the national loyalty; and finally the fear of mutual destruction. This third element has been strengthened immeasurably by the prospects of atomic warfare and has encouraged the hope of some people that we might be able to scare each other into the acceptance of a universal sovereignty. But there is no record of nations coalescing because they feared each other; though some have arrived at a

wider partnership because they feared a common foe.

Our immediate situation is that only minimal forms of mutual trust exist between the nations and that there is a particularly deep chasm between Russia and the West. There is no possibility of purely constitutional instruments bridging that chasm if quite a number of other, more provisional bridges are not thrown across it first. Even the proposed abolition of the veto provision in the present charter might do more harm than good. Lest we be tempted to think that only Russia stands in the way of the abolition of the veto, we would do well to remember that the United Nations charter would never have passed the Senate if the veto provision had not been written into it.

What makes American proposals for ideal constitutional solutions particularly vexatious is that we present them to the world even while we prove in our day-to-day policies that we are only beginners in the lessons of international mutuality. We are for world government until it is decided that its headquarters are to be near our ancestral home. We are for world government, but we think the British loan agreement is too generous, proving thereby how little we understand the problems of a very wealthy nation's relation to an impoverished world.

We demand a complete abridgement of national sovereignty in one moment and in the next we are not certain that our economic power ought to be at least slightly abridged by various types of international accord. Failing to do our full part in establishing the minimal conditions for an international community, we tend to salve our uneasy conscience by presenting the world with an ideal constitutional solution for its problems. It is as if an errant husband, finding difficulty in working out the day to day conditions of happy marital life, beguiled his leisure by writing a book on *The Ideal Marriage*.

This kind of idealism will not do. It is not Christian idealism. Sentimentality never is. Let us strive to fulfill our obligations in the international community more imaginatively as they arise. Let us not forget the starving while we are feasting. We may then in time create the conditions for better constitutional solutions. The future is indeed perilous and it may be natural to try to find some absolute guarantee against another world war. But the peace of the international community is not secured by the logic of constitutional authority, even as no logic of law can maintain the peace of a national community, if more potent factors make for conflict. If we understand this we may give ourselves to our daily responsibilities with the greater devotion.

## The World Church: News and Notes

### **Berlin Cardinal Sees Need For Confessional Schools**

Private and confessional schools are needed to help in the re-education of Germans it was announced from Rome by Cardinal-designate Bishop Conrad Count von Preysing of Berlin in an interview.

"Most Germans want to see the end of Nazism," he declared, "but they need something else in which they can place their trust. Unfortunately, the Allies, with the exception of Russia, have failed to understand that the gap must be filled soon."

Claiming that Russian authorities are skillfully spreading Communism through Germans who have come to believe that "Russia can help us," Dr. von Preysing said the German people are greatly puzzled over the attitude of the Allies toward religious teaching in schools.

"The Russians," he said, "do not like religious teaching, and that is easy to understand. But why don't the Allies understand the need for private and confessional schools, especially since the same teacher cannot instruct in Protestantism and the Catholic religion."

Dr. von Preysing, who is perhaps the only German churchman in continual contact with all four occupation forces in Germany, stressed that the danger in Germany is "not so much the survival of the Nazi creed as the revival of disbelief in democracy, especially among those who keep repeating, 'it was better in Hitler's time: then we had more food and fuel, and life was easier.'" (RNS)

### **Church Leader Sees Food Crisis in Germany During April**

The major food crisis in Germany will come during April, according to the Rev. Stewart Herman, official of the World Council of Churches who has just returned to Geneva from his sixth post-war visit to the defeated country.

He was one of an inspection group of seven representing the religious and relief organizations.

Although the delegation was given full freedom of examination, permission was not granted to enter the Russian occupied zone, where reports indicate, Mr. Herman said, that the worst conditions exist.

The situation in Berlin is critical, he declared, because stocks of potatoes are being exhausted, and they can only be purchased through the black market at exorbitant prices.

At present, conditions in the American zone are good, Mr. Herman stated, but the real problem will come when 2,250,000 refugees from Eastern areas arrive.

He held out no hope for improvement next winter because of the lack of seed for planting. (RNS)

### **Orderly Transfer of Populations Demanded by Church Refugee Commission**

Orderly and humane transfer of populations, as laid down by the Potsdam Conference, was demanded by the Ecumenical Refugee Commission recently set up by



the World Council of Churches at its first meeting held in London.

The Commission strongly condemned anti-Semitism, and stressed that relief and settlement of displaced persons is no longer mainly a Jewish problem, but one of real concern to the Christian Community.

The group unanimously recommended that its resolutions be adopted by the Provisional Committee of the World Council of Churches at Geneva.

It also urged the Provisional Committee to request appointment of a special UNO committee to carry on and extend relief and rehabilitation in Europe when these activities of UNRRA end. In particular, it asked that attention be given to the importation into needy areas of seed, corn, fertilizers, livestock and agricultural implements so that adequate preparation can be made for future harvests.

Eleven nations were represented at the Commission meeting—Austria, Canada, Denmark, Germany, Great Britain, France, Holland, Norway, Sweden, Switzerland and the United States. Representatives of UNRRA and the Inter-Governmental Committee on Refugees also attended. (RNS)

### **Churchmen Note Absence of Religious Note at UNO Meetings**

The almost complete absence of a religious note at the meetings of the United Nations General Assembly has been commented upon by churchmen of London, although not critically in view of the divergent beliefs among the delegates.

Typical of the sharper opinions was that expressed by the *Catholic Times* which said:

"The ceremony at the General Assembly installing Trygve Lie as secretary general was a pointed test of whether or not the organization would make any slight acknowledgment of the sovereignty of God.

"But the oath tendered to the candidate was a God-less formula. Resounding, but none the less banal, speeches could not more carefully have avoided any mention of the religious and moral issues which lie at the root of our disorders." (RNS)

### **Church Urged to Act on Moral Aspects of Fraternization**

Fraternization between occupation troops and German women has resulted in a moral problem demanding vigorous action by the churches, according to a letter written by a British Army chaplain and published in the *Church Times* in London.

Asserting that "99 per cent of fraternization between our men in the Army and German women amounts to a sexual relationship of an immoral nature," the writer declared that Christian efforts are needed both to correct muddled thinking and build up moral standards among young people.

"There is a real need," he said, "for Christian leadership among the troops, not only from chaplains, but from officers from the top to the lowest ranks."

An immediate practical remedy, the writer urged, would be the speedy establishment of a peacetime army in which married men could have their wives with them. He also suggested increased recreational facilities and more frequent leaves for men in the occupation forces. (RNS)

### **Kagawa Opposes Abolition Of Emperor System**

Dr. Toyohiko Kagawa, noted Japanese Protestant leader, has gone on record in favor of continuance of the emperor system in Japan.

He made his views known in a statement on the suggested merger of the two leading teachers' unions in Japan. Dr. Kagawa is opposed to the merger on the grounds that the union which he heads, the Japan Educators Union, cannot agree to the opposing union's opposition to the emperor, inclusion of communists in its ranks and its policy of strikes. Dr. Kagawa's statement was made in an interview with Jiji Press, independent news agency in Tokyo.

The two unions are the National Teachers Union and the Japan Educators Union. The former is anxious to merge itself with the latter for the formation of a single, unified, nationwide teachers' union. The Japan Educators Union, however, sees no necessity for the merger.

"Merger with the National Teachers Union, having among its members advocates of abolition of the Tenno (emperor) system, is simply impossible," Dr. Kagawa was quoted by Jiji as saying. (RNS)

### **Spanish Cardinal Asks Fair Treatment for Country**

An appeal for "fair treatment" for Spain was made in an interview held in Rome by Cardinal-designate Archbishop Enrique Pla y Deniel, of Toledo, who arrived in Rome with two other Spanish prelates who are shortly to be proclaimed members of the Sacred College by Pope Pius XII.

The Spanish Primate, who is approaching seventy, prefaced his remarks by asking: "Why can't the world leave Spain in peace? Why not behave toward us as we have toward others?"

"Spain remained neutral during the war. Spain has not attacked anyone. Spain had Germans on her frontier, but she did not allow the Germans to enter. The Germans said force is right, but Spain answered that force cannot serve in place of justice. What more can anyone ask of Spain."

Dr. Pla declared that Spain asks only to be allowed to solve her problems "in the Spanish way."

"The world," he said, "ought to follow the example of the Pope. The forthcoming consistory is the first international post-war meeting really worthwhile. It is more than UNO, because it includes victors as well as vanquished, big nations as well as small. Everyone is treated equally, and that is the only good way.

"If the war has ended, let us behave according to that fact, and not forget that what is good for one nation is not necessarily good for others." (RNS)

### **World Council Plans Loan Foundation To Facilitate Church Rebuilding**

Plans for an Ecumenical Loan Foundation to facilitate church rebuilding in war-devastated countries were announced from Geneva by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, at the quarterly meeting of the Council's Department of Reconstruction and Inter-Church Aid.

# Christianity and Crisis

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Dr. Visser 't Hooft said that the foundation will be established by an auxiliary group of the World Council in conjunction with the International Protestant Loan Association (APIDEP). The latter is organized on a commercial basis and must pay taxes, but the new organization will be set up in Switzerland as a tax-exempt foundation making loans at very low rates.

(RNS)

## Will Never Tolerate Anti-Church Policy, Says Hungary's President

Baron Zoltan Tildy, Calvinist pastor and first President of the Hungarian Republic, pledged in an interview held in Budapest that he will "run the country according to the principles I preached as a pastor."

He declared he will "never tolerate an anti-church policy" and asserted that Hungary can only be reconstructed "if she accepts the moral foundation of the divine teachings of Christ, especially the commandment of love."

"As a pastor," Tildy said, "I always tried to fulfill my duty. As a humble servant of the church, I believe in divine predestination. In politics I seek only the will of God and nothing else. The Gospel has many messages for Hungary."

The pastor-President declared he was in favor of church-state separation and said state subsidies to the clergy should be abolished, thus leaving the churches to support themselves as "free independent bodies." (Ernest Zaugg, RNS Correspondent)

## Interfaith Goodwill Movement Launched in Frankfurt

For the first time in the history of the city of Frankfurt—and perhaps of any German city—Protestant, Catholic and Jewish leaders met together to launch an inter-faith goodwill movement.

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The gathering was attended by four Protestant pastors and an equal number of Roman Catholic priests and Jewish leaders. Similar meetings, it was announced, will be held regularly.

Christian leaders of the movement, of which Confessional Pastor Otto Fricke is a principal figure, explained that one of their chief aims is to help "make up" for the persecution suffered by Jews in Germany. One of the group's first projects will be to provide places of worship for the 700 Jews who have returned to Frankfurt since the end of the war. (RNS)

## Dutch Church Asks Prayers For Indonesian Christians

An appeal for prayers on behalf of the million Christians in Indonesia "who are being persecuted and massacred by terrorist hordes" was made in a special message from the Dutch Reformed Church read to congregations throughout Holland. The message asserted that outrages by Moslem nationalists are an outcome of anti-Christian feeling generated by propagandists during the Japanese occupation.

"A million faithful believers in Jesus Christ, almost completely devoid of earthly help, beseech the Lord Almighty for deliverance, and ask you to pray with us," the message said, "that the Christian Church which was built up in Indonesia for three centuries, is not exterminated in the most atrocious way."

The statement charged that the newly-formed cabinet of the nationalist Indonesian government is distrusted by the nationalists, principally because it contains some Christians, and "is powerless against the fascist terror." It adds that several moderate nationalists have been killed by their former-countrymen and that orders to refrain from acts of violence have had no effect. (RNS)

## In This Issue

We present in this issue one of the poems written by Dietrich Bonhoeffer while in prison. Our readers will remember that Dietrich Bonhoeffer was one of the young leaders of the Confessional Church in Germany who was executed by the Nazis in April, 1945. We are glad that the fund which *Christianity and Crisis* and the World Council of Churches is raising for his family has now reached the sum of \$1,587.00, and we continue to welcome contributions.

## Our Deficit

*Christianity and Crisis* operates with a deficit of about \$4,000 a year. Though our subscriptions constantly increase, the deficit remains because of rising costs. Hitherto about 200 of our subscribers have covered this deficit by special contributions.

We should like to enlist a larger number of our subscribers to help us. We would appreciate contributions, however modest, from those who are able. *Christianity and Crisis* pays no salaries and resists the temptation to raise its subscription rates for fear that many of its subscribers could not afford a higher rate. Checks should be made payable to *Christianity and Crisis*.